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Transcription Room

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Group II

New York City

MR. NYLAND: Come, take your time. (Laughter) If you push that switch over there. Leave it like this. (Laughter)

Now, after all this consternation, the meeting ought to be successful. I think last week we talked about the realization that for another two or three weeks I'll be here, and that therefore questions you might have, that we ought to discuss them. So, let's start with that.

Barry Saxe: Can you please tell me about the sensing exercise?

MR. NYLAND: No. Why? Haven't you ever heard of it?

Barry: Yes. I'm not that sure about all the aspects of it.

MR. NYLAND: Then I would say, like Gurdjieff would say, I've talked about it before, and in order to economize time, look up what I've said. There are several tapes on it. So, you just take one of those . . .

oh, wait a minute. You're under probation, aren't you? Special dispensation. All right? Good. Now the reason I don't want to talk about it: because there are several new people and this particular sensing exercise is, which is a very good one; but it really can only be understood by those who already know a little bit about Work. And when I make it a general discussion like this when there are too many people, then it might be misunderstood and then you

start, you try it, because you can't help it. When I talk to someone and it sounds like an exercise that you ought to do, you go ahead and do it, and maybe you are not particularly fitted for it or you haven't understood exercises and you start mixing it up with Work. And sensing exercise has to be quite honest, nothing to do with Work, as such. It's an entirely different kind of arrangement for your mind. And all throughout, the sensing exercise remains subjective. And unless you can understand what is meant by that, and you mix it up with the attempts of Waking up, which, of course, is an objective development of a faculty in your mind, it will create much more harm than good. And the other reason is if we want to talk about it correctly, there's much more involved than just an ordinary sensing. And the purpose for that is, of course, the acquisition of something that doesn't exist, that we don't have physically. It belongs to an attribute of the physical body which we now, for some reason or other, have neglected to develop and for which we, at the present time, simply use our feeling center. And there is much too much mixing up, both in language and in concepts, between, that what is sensing in the true sense of the word and that what is feeling. So we'll leave it to the tape for the time being. All right, Barry?

Jessica Haim: What is the relationship between Karma and accident?

MR. NYLAND: We talked about Karma not so long ago, didn't we? Let's first start with accident. When something happens and I don't know the cause, it becomes for me accidental. If I know the law, I can explain it and then the accident is a logical result of what I understand of the law, which is operative because of certain forces meeting and then creating a situation which then at that time seems accidental; but, when I can explain it, it is no accident,

it is a logical result. Therefore, regarding accident, I have no--not enough information, and only when it occurs, and then it does occur and I say, and I try to describe it, I say, I don't know really how it happened; there may be different causes for it. And, of course, I can try to indicate that I was stupid enough to sit in a car when I was drunk and therefore run up against a tree and it was an accident. But, of course, in that case, I know that it was my fault. At the same time, how do I know that perhaps by steering it a little bit better, I would have avoided that tree. So that what now I call accident, not knowing exactly what the cause was, simply is an experience of myself, which then I have to put down as something I do not know. And maybe later on I can find out a little bit more about it when I have a chance to look on it from a little bit more objective viewpoint as far as the past is concerned.

Karma is a law under which each person, entering this life, entering on Earth, is, you might say, saddled. He has to work his Karma out. He has to try to understand what are the laws that, at the time when he was born - mostly it started then, because then he made his appearance on Earth and he became dependent on the conditions of the Earth; before that he was dependent on the conditions of his mother - and that therefore, when he starts to get born and then immediately is influenced by the atmosphere and the surroundings, then he gradually can come to a realization, if he studies himself - and it doesn't matter if he's objective or subjective about it - that he then sees that certain things are created for him which become difficult or under which he has to live and to which he has to make an adjustment. In general, one says it is a Karma, it is like a burden that I have to carry through life. And to the extent that I understand it as a Karma of something that has

to be met and overcome, to that extent I can free myself from the Karma if I now know how to go about taking care of that what affects me, in such a way that I now know what the proper attitude is, and then, in knowing that, that I could avoid the conditions which have caused it.

It's a little bit more complicated than an accident. Because when one studies one's personality, you gradually come to a certain form of knowledge. Subjectively, if I consider myself in what I have done or experienced in the past, I will get more or less a picture of myself how I am, how I behave, what kind of traits of character I have, what kind of tendencies, what characteristics in general. And that then, when I now, with this particular personality, meet certain conditions, and I know that they, those ~~certain~~ conditions, make me suffer , or that, in any event, it is like a burden to me that I have to have that kind of an experience in certain kind of conditions, it would become Karma for me when I know it repeats itself. And it is constantly that same kind of a reaction on me by means of having that what is now my personality simply react to the conditions as I find them or as I experience them. It can give me a certain knowledge about myself. And of course the knowledge of my personality, knowing what kind of a type I am, that then, either I can avoid them or I can set certain things in motion to avoid the influences of such a Karmatic law on me.

I think with Karma one has much more chance of finding out what is really the cause of certain accidental laws which are connected with Karma, but which have a very definite reason of existence, which even on Earth I can more or less try to trace. With an accident, it's quite impossible. Because there remain laws that I don't know why they exist, only I happened to be duped by them when

I happen to be in the particular place where the accident happens. And it's only when I can be objective to the conditions as they are now taking place on Earth and where I experience certain accidental results, that I can see the laws as they are operating when I am away from Earth and can look at it and, as we then would say, objectively.

The solution for accidents and the solution for Karma is both to become objective to myself as I am on Earth. And to the extent that I acquire that kind of a distance I WILL be able to see that certain things are not accidental, but they follow in accordance with laws which I now, objectively speaking, become familiar with. And that also as a result of waking up to myself, that I see that my character traits and the different attributes of my personality which now cause me to react in certain conditions in accordance to this Karmatic law, that I know now that that is my particular condition which, when put in conditions which affect me, I always react in the same way.

I hope I didn't make it too confusing.

Jesica: Can I repeat it, the way I understand it?

MR. NYLAND: Ya.

Jessica: Is it that accidents seem to happen when you are unconscious, or . . .

MR. NYLAND: No. It can happen to a conscious people when he is on Earth. ~~You~~ We talk about accidents on Earth. The accidents on Earth, when I am away from Earth, if I for a moment could imagine that I could live on the planets and look on a planetary level, or if I could live on a level which is away from Earth, then I would have a chance to see how one thing and another must lead up to a third. You see, I'm then free from being involved within the acci-

dent. And sometimes I can have it when I see an accident happen to someone else. Because I am then an innocent bystander who can look at that what is taking place as the activity of someone and the activity of something else which causes then what, in general, one calls an accident to the particular person. But I may have a very good insight of how it actually happened, because if this and this had not been in the way, then there would not have been an accident. And I can have all kind of opinions about it. But usually my opinion about an accident in which I am not involved, which nevertheless, is accidental for the person who experiences it, may be quite different, as far as my opinion is concerned, from someone else who is also looking at it and has his own opinions.

So it all remains, to a certain degree, subjective. But when I can become objective to that what is taking place — and the further I am away, the less I will be attached to that what I am seeing — I then will see the relationships between people or things which now take place as accident on Earth, now from a standpoint of that it has to happen because that is the law which I then understand to be operative on Earth. You see?

Now the Karma I can find out for myself by certain means that I know, accidentally, that certain things are taking place and sometimes in the psychology in the of the law of Karma, that I know they have to take place because I am what I am and my personality is what it is. And aside from the fact that my opinion of myself may not be entirely objective or absolute, it is sufficient in a general way to base a certain conclusion on. Karma has much more the possibility of a law that within my particular framework I can understand. For an accident, it is absolutely necessary to be away

from Earth in order to understand it. If I Wake up to myself, I experience states as if I am away from Earth. In that sense an accident and the Karma Law would become the same. Say it a little differently: accidental can be explained on the basis of an understanding of mechanicality of all people. If I truly understand that all of them are mechanical, then the accident becomes a logical result. Karma has to do with a particular condition, not entirely limited to the physical existence. And it is much more in the direction of even psycological, or the mental, or the emotional, that I am bound by certain ways of how I think and how I feel. And it is, of course, when I understand Karma for me, it is much more involved and is almost, I would say, three-centered. Accidental is only a very small part from the ordinary Karmatic Law.

Jessica: How far does Karma extend . . . I'm thinking of the periphery and going in . . .

MR. NYLAND: Unconsciously Karma will always extend up to the point ~~that~~ where I cannot stand it anymore. I find out gradually that in order to live and in order to overcome the law of Karma, that I will adapt for myself as much rationalization as I possibly can make. Not knowing it, I do not see it as something that has to be overcome. Knowing it as a law that has to be overcome in order to free myself, I will then study that what is taking place from the best point of advantage that I can have, which is, when I am Awake, I see myself as a mechanical creature, subject to any number of laws, including the Karma law. My Karma for me becomes quite personal, because it belongs to my Karma. Where as accidents belong to everybody, and I happen to be at a certain place where an accident is. That's why I say that the Karma is more involved for me, but much more chance to really understand it. Because--because it's my

own. An accident is not my own. And you still have to understand that pattern, because a Karma, when it affects me, becomes my personal affair. At the same time, it is created by conditions under which I, as a living being, haved lived before. This is the usual assumption. It indicates that even if I live on this Earth now in this life, that I have had many lives before in which I experienced certain things and partly because of misunderstanding or ignorance and partly because of unwillingness, when I am born again, reincarnated on Earth in whatever form it may be, I still have to work away that what was my Karma before and which, for some reason or other, I have refused to be. So as soon as one becomes aware of oneself as living under the law of Karma, one has a chance to undo the effects of the law, by means of now living on this Earth trying to understand it; and how to understand it I do best when I can be as objective to myself as I can be. It includes then the objectivity to my physical center, my emotional center and my intellectual. So it is reallly an objectivity to the total personality, as I am, which total personality is affected by my Karma. That's why I say accident is something only becomes myself or belongs to me when I meet it. Karma is with me already from the very beginning. And that's the only difference, you might say. As far as the effect is concerned of the ignorance of what is the law of Karma or the law of accident, it's almost similar. You understand it now a little bit?

Jessica: A little bit.

MR. NYLAND: Ya. There are different gradations in it. Karma is more encompassing than accident, because accident, usually, we consider the physical. And it may be quite accidental that certain things happen to my brain, not physical, but that because of cer-

tain effects on the outside world which affect only my brain, my thinking, that I have an accident in my brain. But you see, these cases are very rare. From a Karma standpoint, it can happen many times. The way I happen to think habitually. Or the way I find excuses. Or the way I object to the existence of other people. Or certain forms of jealousy in which I am not in my emotions. All of that belong to a psychological part of myself and they don't belong to the physical. All right? We mix it all together and . . .

Jessica: Thank you.

MR. NYLAND: Ya.

Margaret Beach: Could you please tell me how to begin Work on myself?

MR. NYLAND: Ja. Who? Haven't we talked about that some other . . . ? Who did I talk to not so long ago?

___?___: You talked to me, Mr. Nyland.

MR. NYLAND: Because I remember that I went in great detail about it. Also I would almost the same as what I told Dan: you ought to get a tape on it. But the difficulty, of course, is always when there are new people that I am under obligation to repeat and repeat every time the same thing. Not that I object to it. But at the same time it makes it a little monotonous for some who already know or are already guiding the group. Huh?

Margaret ___: How can I get a hold of a tape?

MR. NYLAND: Oh, I will tell you, because it is very simple. Only I don't want to elaborate on it. You have to make sure first that you want to Work. And that has to be based on a recognition of the condition in which you are. Because if you don't want to do it, then it is only a satisfaction of curiosity, it won't do you any good.

So the quintessence of Work is, why do I wish to acquire

that kind of a dexterity in order to have a consciousness which at the present time I don't--I don't possess. And consciousness, I call simply self-consciousness as the first step towards development. I have to have the knowledge and partly a belief that that what I am is limited and that I believe that that what I now possess can grow out into something else. And that the way I wish to Work simply means that by means of the acquisition of that dexterity I will have a chance to evolve. By evolution again now I mean that I want to grow. And then one of the reasons I want to grow is that my mind at the present time is not the kind of a mind that I think I ought to have as a man, but although it is very sufficient for walking around the Earth and doing whatever I have to do, that there is much more potentiality in my mind than I know until I start trying to develop it. I Work on myself by giving my mind a certain chance to become objective to myself. The objectivity that I want to acquire is needed in order to establish for myself certain facts which are truthful. When I say truth, I mean that I have to have, regarding myself, facts on which I can build and about which there is no further argument, not even with myself, not with anyone else. So when I try to define absoluteness, I would like to define it in the sense that that what is universal and that what is no longer subjective, as being subject to the opinions of different people, that it is in accordance with one thing, that I say, this is the truth and nothing else but the truth. So if I want to know what is the truth, I'll have to know also why do I want truthful statements about myself. I cannot build unless I know that the foundation is going to be there forever and ever in the way it is. So truthfulness has to do with permanency. And that again this involves a belief that I think that I don't want to die, but that that what is alive in me should

remain alive. Because I can only conceive of permanency when that what I now experience always would be an experience, and I call aliveness the only means by which I can register that that fact of aliveness always will be there and in the sense of whatever is a higher being for me, is omnipresent and has omnipotence.

So the whole basis of wanting to Work is to try to get out of my state which I now call an unconscious state, something that belongs to a self-conscious state. And the comparison is that I now, assuming that I'm waking-sleeping, that at many times as I know that I am so-called asleep because my different centers don't function correctly, that then I prefer to have a state in which I am Awake, where in the first place I can rely on that what I notice as being good and, in the second place, that it will give me the foundation for further development.

So you see, these are the aims that are involved in it. I want to establish for myself the possibility that a man as he is on Earth and myself, that I want to believe that that what is now is only part of what it ought to be and what it might become. And for that reason I want to learn how to Work on myself, and that is what I now simply call the ABC. I want to acquire a faculty in my mind which can function objectively. By objective functioning of the mind, I mean that the mind is pure and simple intellectual function and functioning completely without any interference from any other part of my body. So I don't want to have any interference from my feeling entering into the judgment of a fact that I'M now trying to be as objective about as I can be or which, for me, has to be the truth. And the real reason for the truth is that I feel if I possess that or if it is an experience of mine, that then I know I will be free from subjectivity. So if we-and I define now

objectivity as the freedom from subjectivity, I want to make sure that that what I possess as an organ now mentally functioning, that it is pure and it is free from all other forms of subjectivity which might enter into it. So it's not only the mind being affected by a feeling that ~~tightens~~, but also a mind that I want to have freedom from all forms of association. And that that is really the very greatest difficulty in having a mind function, that it receives facts as they are without any further thought about them. It's very difficult, because immediately when I register something that I happen to see with my eyes and it gets through my sense organs into my brain, that then because of that fact I associate it immediately with the different things that have already been deposited before. And not only that when I see that I find a name for it, because I recognize it, but I start to describe it and compare it, and immediately my other functions of my mind take place. That is, there is formulation that goes on, there's probably not only the liking or disliking, but also a preference of something that I consider heavier or lighter of a certain value, And I start to evaluate it. And for truth I don't want that now, when it is only an intellectual recording of something that I want to observe. So the observation process starts out by changing over from a noticing, that is,a certain noticing as a result of my sense organs seeing, or that what I know to exist into a state of awareness in which there is the freedom of the recording without anything else attached to it. And this I have to have in mind constantly. That whenever I want to do any Work on myself, there's objective states of awareness and if possible, the continuation of a state of awareness into a state of being Awake. And that all the time that what I try to develop is something that functions in accordance with that objec-

tivity. And I call that a little 'I' and I say then that the little 'I' in observing me as a body or as a personality starts to develop and becomes then objective faculty and ultimately could become true intellect functioning purely as an intellect.

So now it reduces to very simple things. An observation process is necessary to accumulate facts. I want to make sure that the facts are truthful. And for that reason I do not want any interference of any of my other, so-called, organs affecting that that what is now a fact from remaining a fact as such. It means then that since I don't want any feeling about it or the liking or dislike, that it has to be impartial; that is, the observation has to be an impartial one, and it also has to be free from other thoughts. In order to free it from other thoughts, I have to introduce another concept than that what I am now familiar with. Whenever I think, I call it, of course, subjective, because it belongs to me as my mind. And whenever I consider that what is going to happen, and it is my future, or that what the future will become in me as present, going through me, then becoming past, that all thoughts having to do with any anticipation or any kind of a memory are subjective. And that therefore the association processes in my mind all are subjective processes. So when I don't want to allow that, you might say, to define the recording of the fact, I have to live at the moment in order to free myself from the subjectivity of the future or the subjectivity of the past. So this introduces the concept of a moment. And that is extremely difficult for me, because I'm not used with my ordinary mind to record a fact as it happens. I always record it as something that might come and something that has gone already. And this is again a question of verification for oneself how does a mind function. And you will see, that whatever

effect takes place, and I see it with my 'I', that the thought processes have to do with that what has happened already and whatever I don't say I like or I dislike or I associate with it, or in whichever way I try to define it.

So these are the three things, observation, just becoming aware, impartially, seeing it for whatever it is and accepting it, and simultaneously, meaning that the recording should take place at the same time as the actuality of the experience takes place. Then I have fulfilled the three requirements in order to become truly objective as far as the little 'I' is concerned. And now how I try is to imagine the little 'I' functioning, and then telling the little 'I', something in me telling then, wishing this little 'I' to become objective to myself. It implies then a separation in any event of two things more or less functioning independently but related to each other, only to the extent that one observes the other and that the other has to some extent the knowledge that it is being observed. In order to define that again, I say the little 'I' observes 'it'. And 'it' is now, when it is being observed, under the observing influence of the little 'I'.

The requirements for the little 'I' to exist is that it observes, that that little 'I' is impartial and that little 'I' records the facts at the moment when they take place. That is the requirement . This is meant by Work on oneself. And that for the time being, in order to make it easier for the little 'I' to function as well as it can be, or at least as efficiently as it can, I now limit the object of the observation only to that what is the physical behavior of my body. Because I don't want to bother at the present time by trying to become objective to a feeling, when on the other hand, the little 'I' has to be impartial. And I don't

want to have an observation of my mind when my mind is already so cluttered up with all the ideas of subjectivity, so that it would be extremely difficult for the little 'I' to have a concept of moment. But when I observe, the little 'I', observes the physical behavior, physical behavior can at certain times be such, that I have no particular feeling one way or the other. The more it is simple, the better it is for the observation process. And when I also take certain movements or behavior forms which have been habitual with me, it already means that in that particular form of behavior, there was no mind, because otherwise it wouldn't be a habit.

So I have to select some of the things that I say, the little 'I' can now start observing that what I am. When I say 'I am', I limit that also to certain forms of behavior which are more or less, let's call it, simple enough for the little 'I' to have a chance to exist. And those are, as you know, the five different parts of the behavior of manifestations of the physical body, of which movements and posture, tone of voice, gesture and facial expression are the five that we usually define it. And together with that we say also the muscular tension, sometimes breathing, sometimes conditions of the body, whatever it may be, trying now for the little 'I' to select objects where there is a possible chance to become objective to it. And that Work on myself means I try, as a result of my wish to Work, to create a faculty which I call the little 'I', intellectual in quality, observing me in accordance with the rules of me remaining impartial and to do it at the moment when it happens. All right?

Margaret: Yes. Thank you.

MR. NYLAND: So the little 'I' simply is there while I walk, and I try then to separate something of me which becomes objective, looking, in the sense of being aware of the existence of something else that is me,

and now it is simply the behavior of my physical body. All right?

Margaret: Thank you.

Steve Shenul: Mr. Nyland, how can the idea of unity be understood if the centers are disconnected?

MR. NYLAND: If there is something that can connect the centers, then because of that, the three centers, even if they are independent from each other, can, under the management of something that has a higher value, be united. The whole idea of 'I' is that there is something that is superior to the rest of my body, as long as that is subjective. When, because of Work, the three centers start to function independently of each other, there has to be a master telling them how to connect, in order to become harmonious. And that what is the master will be my 'I', assuming that it has full-grown enough to give orders to the rest of my body. There is no objection to it, because among themselves they will not unite, particularly when they have no connection with each other. If one could imagine a person in which the three centers are not connected at all, and when they all three are fulfilling certain functions, it's an impossibility to imagine it. It doesn't exist. But it can be imagined from the standpoint of objectivity.

Steve: I can imagine it, but I can't understand it.

MR. NYLAND: No, you cannot even imagine it, because you can say that it ought to exist, but you cannot experience it. Imagination, in order to be of some value, has to be an experience, otherwise it's a fata morgana. You see, an imagination I can have and live with it and be satisfied by not making it real. And I continue to use it as an imaginary something. But the imagination will not help me at all, because it is not a reality on which I can stand. If I want to continue to live in imagination, it is perfectly all right, but it's not practical. All right? Ya?

I would almost say, don't bother too much about it. Because ~~That~~ you

will not reach that state. All the imaginations now of trying to have it are of no use, because you won't experience it. It is like painting blue sky. It's nice to look at, but you're not there. And when the problem arises ofhow to make harmony out of three units which are more or less independent, it presupposes that you are like a leader of an orchestra of different instruments who happen to play together. And only because the leader is there and telling the violins and the basses and the horns to play at a certain time that he directed. And then it can become an orchestral piece. All right? Ya? Don't let's philosophize too much. Who is it?

Fred: Pearlman Fred Pearlman Fred Pearlman.

MR. NYLAND: Yes.

Fred: Tomorrow I will have finished ALL AND EVERYTHING, and the next day I will start it again. I would like to know how I should read it this time to get as much out of it for myself as I can.

MR. NYLAND: In the first place, Fred, I would wait for one week. Instead of reading in the morning, I would try to remember what I have read during the first period. Certain chapters and certain sections and certain concepts, of course, are outstanding. You will remember them. Many you won't remember at all, but it doesn't matter. Try to remember each day a few of the sections that have appealed to you. And sometimes the appeal may be that it placed itself correctly in what you believed in. And also the particular sections with which you could not agree, and were abracadabra. Both are important, because both have left an impression that you will not so easily forget. And you spend your week in trying to collect for yourself whatever at the present time is the meaning of the result of having read the book once. It's the first time, isn't it?

Fred: Third or fourth.

MR. NYLAND: Oh, but why do you ask then?

Fred: Because this time when I read it I had set myself the task to read ten pages every night and that was predominantly what was uppermost in the reading. I did not make a particular effort to understand all that I . . .

MR. NYLAND: But you remember the three admonitions in the beginning. And if you have read it three times you should already have gone through that particular experience. First time to read it like any other book. The second time reading it aloud, as if to someone else. And the third time actually trying to extract from it that what might have meaning for you. Those are the requirements that Gurdjieff indicates as how to read the book. If you are already past it and you have not acquired anything of that or not done it, then you have to keep on doing what you have not done as yet. For instance, if you have not read it aloud as if reading to someone else, it simply means that you're not interested in reading a certain number of pages. That was only necessary in order to establish for yourself something that you--you might call an order to yourself that you can fulfill, like a task. Read it now, if that is what you want to do, read it now aloud, enunciating all the different words, not skipping any, and to make sure that the strange words, which are rather difficult to read, that you are reading it in accordance with whatever the letters are. Never mind you understand it or not, but don't slough over.

Fred: But this is what I did almost for the second half of the book.

MR. NYLAND: Did you read it aloud?

MR. NYLAND: Yes.

Fred: Aloud, yes. And I enunciated. I made certain that I read exactly what was there, and that I read every word, regardless, as best I could.

MR. NYLAND: Good. Then the third reading, what happened to that?

Fred: Well, there was such a period in between that this was pretty much as if it were really the second, and not the third. I . . .

MR. NYLAND: Then let's consider (now?) the third.

Fred: Yes. And I would like to know the best way. . .

MR. NYLAND: Again, you read it aloud. You allow certain concepts to stay for a little while, when they are formed in you and looking at them, and to see where you can place them in your own experience. You will be limited in that because there are many things described that are not regular experience. And certain concepts or ideas or even stories may not have any particular value for you because it depends entirely on your own experiences where you could place it. But I'm quite certain that there are certain things that you say, yes, I've had that same kind of a feeling, or, that kind of experience is familiar to me; I've had that kind of reaction towards certain people; or I've had that kind of a problem in my own mind or sometimes in my feeling of wanting to do this and not being able or whatever. Descriptions of what happens to little Hassein. Sometimes the way Abdul-- Abdil has been considered and whatever his effect was on the people he talked to. The story of Hamolinadir, of what he was up against in this particular speech given in Babylon. Ashiata Shiemash, particularly the section, of course, where he talks about the terror of the situation. Impartial mentation. Purgatory, what you know and what you remember of it. The different forms of either the tri-unity, Law of Triamonia or the Law of Heptaparaparshinokh inyour own life. Whatever the extent is that you know about colors or about light rays. The Alla-attapan, or whatever it is that the Asvatz-Troov describes. The Law of Heptaparaparshinokh, for instance. The Bokharian dervish. That particular kind of a section about which I think you should spend quite a bit of time. Then France, as a chapter which has a very definite

psychological background. Try to see what is really meant; that you could, as it were, get an objective viewpoint of a chapter, of what is meant in toto. What is meant by this whole question of Atlantis. See if you can find any particular experience that corresponds to the fact that Atlantis was sunk or it was catastrophe and disappeared. What is it in you that can be compared to it? What is it when he describes America? Where are you in that kind of a description? To what extent does it fit you in your forms of behavior? In the way he describes certain conditions, which are conditions of you as a person. And all the time trying to see that whatever Beelzebub describes as visits to Earth are simply a realization(s) of yourself when you consider your body functioning in a certain way. Your body is the Earth. And the descriptions of ascending, or descent to Earth and ascending afterwards again to Karatas, or to whatever planet he then is still functioning, like Mars. And then afterwards on his way telling Hassein, and that then they stopover at different planets; and then finally hoping to see the lights of Karatas, that in time they will arrive there. And then the chapter on Impartial Mentation. All of that becomes the totality of a book which, as you read it now for the third time, you try to make, to let it penetrate in you, quietly sitting, pondering, not reading, but simply let it go in to you. And don't read until the particular effect of opening yourself up to the possibility of having an experience as a result of the concepts in the book. Then continue again and again. It will take you a long time to read a book in that sense, because many, many times you will want to and you will probably go back and see if you remember what you have read, and in order to catch up by not forgetting the viewpoint you had had and then connecting it afterwards with that what you experience later.

Fred: Continuing with attempting ten pages a day?

MR. NYLAND: No. As I said, you have to be completely free from that. I don't care if it's half a page that you read.

Fred: Shall I wait the week?

MR. NYLAND: Oh, yes. Wait a week. Because that-- the week now has reference to what you have read and what already stuck; that is, what you remember. When you read it again, you start, you read it in this way, as I suggested. All right? Ya.

Richard Lipton: Mr. Nyland, I'm returning to school at the end of this week and I've made kind of plans for myself as far as my life up there is concerned, as to hoping to achieve more simplicity and more Work attempts during the day, because I think I'll be able to live alone this time, and I was wondering if you might give me a task to start.

MR. NYLAND: Why do you want to live alone?

Richard: Well, I feel that I'd be able to be more by myself for the first time. And not have the distraction of a roommate.

MR. NYLAND: And as a result you will be more Awake?

Richard: I think, as a result, I would make more attempts to be Awake.

MR. NYLAND: Ya? What kind of attempts do you think, now, imagine you will do or you will make? What is included in your present plan?

Richard: Well, I plan on reading Beelzebub. After reading Beelzebub, I-- if I can sit for a while, I find it's easier to make attempts after I have, let's say, set the tone for myself from Beelzebub.

MR. NYLAND: And then what do you do? You read fifteen minutes and then the tone has been set. And then.

Richard: Well, then I usually try to just sit and drain, if I can, and become as relaxed as I can. And from that I-- usually feel comfortable or, you might say, a easewith myself . . .

END SIDE ONE

. . . which is an unusual state for me.

MR. NYLAND: Yes, but not unusual at the present time, because you have had enough experiences now where you were at ease, I'm sure. But you want to read every day?

Richard: Yes, I do.

MR. NYLAND: How long?

Richard: Well, fifteen minutes was the largest amount I've ever had to read.

MR. NYLAND: It's all right. Fifteen minutes is fine. How long afterwards do you sit?

Richard: Well, I haven't been able to sit for very long, actually.

MR. NYLAND: Then, it won't do you any good.

Richard: But now I think I'll try.

MR. NYLAND: Ya? Because of the roommate?

Richard: Yes.

MR. NYLAND: OK. Fifteen minutes. Another second fifteen minutes? Richard: Fine. Good. Not sit. Not think about what you have read. Immediately go over into a very simple activity. Don't allow your brain to take over and fall asleep. Get your body up and make it do. You can do it every other day, I don't mind. But there have been enough times that you are going to use whatever energy you have gained for a different purpose than only thinking, or contemplation. It has to be physical activity of a very small matter, not heavy, nothing unusual, but nevertheless physically, the energy that have-- you have accumulated now has to be used for that purpose and then you try to Wake up to yourself as that happens, as often as you can. And whenever you discover that you lose it, you slow down in whatever movement. And to be honest about the fifteen minutes actually spent, and if you possibly can, to love it.

Richard: Can you give me an example of this small physical activity?

MR. NYLAND: Oh, you know, are there empty suitcases around?

Richard: There might be.

MR. NYLAND: And can you carry them from one side of the wall to the other? Can you make the bed? You know, can you clean up and sweep the floor? Can you wash the dishes or whatever is left from the evening before? Or clean up, in general. Fold all the things, put them back in the drawer. Take them out. Put them in again. You know, useless things sometimes. Sometimes beautiful. But in any event, very light-handed work. Some day you get up right away and walk outside somewhere. If you possibly can introduce, that is, when you love it and you know what reason you do it for, you can do certain things that are a little obnoxious to you. When you don't want to go outside, you just go outside. Or you go and talk to a roommate when you don't like it. All right? Or you write a letter, to your father or mother. All right? You understand what I mean?

Richard: Yes, I think I do.

MR. NYLAND: One takes oneself in hand. And you make yourself do and honestly do it. Not think about it. And not find an excuse. But for a little while you put yourself on the left hand of a, almost I would say, a strain, that kind of a command. You have to learn that something in you is going to be ultimately master of that what is now your personality. And you have to teach the personality, and mostly the body, that it has to follow an order. And the order sometimes can be conceived in your brain, of a certain kind, and particularly when you know that the body doesn't like it. Something in your mind for that one moment, in any event, when you conceive of it, becomes master and you do it. And you do it honestly. Because honesty will now depend on how much your emotion is developed.

So in order to do it right, you have to wish to do it, I say,

love it, if you can,and also to do it right. Not slipshod, not in a French manner. Not just a little bit so that no one else can notice or sweep the dirt under the rug. All right?

Richard: All right.

MR. NYLAND: You will try this for a month. Then you can let up for one week. And then you do it for three weeks. And you let up for another week. And then you do it for two weeks. And let up for a week. And then you do it in one week. And then that last week, everything in its most concentrated form. Really, I would almost say, you go to town. All right.

Richard: Thank you, Mr. Nyland.

MR. NYLAND: Ya?

Dawn Swift: Mr. Nyland, I have difficulty trying to maintain an awareness.

MR. NYLAND: Everybody has.

Dawn: Well, I'd like to be specific. Several times during the day when I catch a flash of myself and I try to hold it, if it's a posture or if it's walking or anything like that. I find there's nothing there to grab onto. I find the only way I can maintain it is if I sort of pass the Awareness up and down my body, to hold different points of the body - something to latch onto. Now, when I do that, I find sometimes I've lost the awareness of myself and latched onto a sort of a sensing exercise.

MR. NYLAND: As long as it's part of yourself and the little 'I' is aware of that part existing, it doesn't matter at all what the object is.

Dawn: And that's still . . .

MR. NYLAND: I'm interested in the existence of the little 'I'. That is the whole point of being Awake. I'm not interested in any other

the only thing is you have to satisfy yourself and you must not criticize it and you must not wish for a change. It is to experience moments, flashes of Awareness, but many of them. And immediately when I say, I've lost it, that then again you Wake up, and you make that attempt of being Aware, again, I say, for one moment, two moments. Extend it. Deepen it, if you can at that time. Hold on to it. But always the 'I' existing, not your subjectivity wishing it. The process is much more of an openness on the part of yourself as you are, wishing to be open to receive the objective viewpoint of the little 'I' on you. It is very much the condition of the object of how it is porous enough to be able to exist in its ordinary simple form, so that already in that what I think and feel, there is very little of any kind of a judgment or any kind of a life. The more this simplicity is reached in ordinary life with one's ordinary personality, the more chance there is for the little 'I' to feel at home. And that, I think, is much more the problem. I want to be satisfied with whatever is the object for any length of time that I hope that the little 'I' can exist. And the experience of the little 'I' existing, although I would wish it to continue to exist, I do not know anything else, but to try to continue to change my wish into the actuality of the existence of little 'I'. And that my attention should be constantly on that conversion process, not on the continuation of points in trying to make a line. It will become a line, without doubt, after some time - after some time, with? much more continuous. But it's not because you wish it, it's because the little 'I' wishes to continue to live. That is what creates the state of being Awake. Not on your own part, subjectively wishing. All you wish, subjectively, is to be Aware, and then you hope that there is enough of that energy in the Awareness in the little 'I' to wish to continue to live in a state

of Awareness and then it will change; the "I" will change that state from Awareness into remaining Awake. Almost I would say, the question of Work is taken out of your hands. It sounds like a contradiction and of course, it isn't.

I try to create the condition in which little 'I' can exist. And I have to have the belief that if I endow it with that form of life, that the little 'I' will want to continue to live in that state of objectivity. And that all I have to do with the rest of my personality is to allow it and not to wish to dictate to it what it ought to be.

If you understand this well, the question of how to pray is always that I do not know. But I want to be in such a state that I can find out what should be. And that the emphasis of having to find it out is for me to become like nothing, so that that what I believe is of a higher nature can have a chance to exist.

Exactly the same process when I wish to Work on myself. I don't wish for a certain state to which in contradiction to that what I am because I dislike what I am. So I wish for being a little better, or when I have a headache, that I wish I didn't have a headache, and that I would like to Wake up. All that is nonsense. Because as soon as I start to wish for something that is so-called non-subjective, all I mean is, it is nonexistent. But the new state is as subjective as the old one. So I wish then for a state which remains subjective for me. And the little 'I' has no interest in a change of conditions in my subjectivity. The little 'I' is only interested in my existence, and will take whatever that object, this what I am as existing, whatever it is, little 'I' has no judgment. Little 'I' only is interested in a form of life in which that what is being observed is now under the influence of life coming from the little 'I'.

When I wish to Wake up, I wish to be Awake without determining what the state of Awakening will mean for me. Simply because I don't know it. I cannot conceive in my subjective way of thinking or feeling of what it is to be objective. And the only time that I can say what I wish - to Work on myself in order to be Awake, and when I'm Awake, then I will know. It's an entirely different viewpoint. As soon as I start to introduce something that I would like, because that what I now experience I dislike, it is nonsense. It is asking God to send me a ring, because I Want it. And the neighbor next door perhaps doesn't need any rings and God has to be fair. How could He be?

Dawn: I wasn't looking that far ahead, Mr. Nyland.

MR. NYLAND: No, it's not far ahead, darling . It belongs immediately to Work. Because I constantly in Work have to face that problem: that my wish is only to be Awake. And it is always mixed. Immediately when certain things go a little wrong, I think that if I only can use being Aware as a panacea, that everything will be hunky-dory. That's what I wish, because that is my nature. I desire certain changes because I think I maybe can profit by it. And this is exactly where I make the mistake, because that profit is still expressed in terms of subjectivity. When I talk about objectivity I talk about an entirely new world, a world that I possibly cannot even conceive of, because I have no means of functioning in any sense of the word objectively. And all I can say is, if I am at the place of objectivity, then I will know what it is to be subjective, because I can look at it, and I can look at it impartially. That's why I say I have to get away from that what is subjectivity. And unless I am free from that, how can I ever judge about what is right for the continuation of my subjectivity. But I don't want to philosophize too much about that, because it is all the same kind of a principle. It is the attitude towards

God. It is the attitude that I should have towards myself. Whatever it is that I am, whatever part of myself that there is as a body, all of this is sufficient to become an object for observation of the little 'I'. And all I wish is 'I' to grow. And I hope by continuation of the existence, by giving it continued life, I create the conditions so that that life in objectivity can continue to remain and is not, almost I would say, ashamed of my unconscious state.

The feeding of little 'I' with that what I consider energies of the highest kind that I can express in the form of a wish, or perhaps in the description of what I sometimes intellectually would consider Paradise for me. Paradise is not of this Earth and it does not mean it is the negation of the conditions of Earth. Paradise is something that is entirely different either from Hell or from Purgatory. And all I'm familiar with is Purgatory. I don't even know Hell enough, because I don't descend that far. But Earth for me, my experience is Purgatory. And I never will be able to use any description of Purgatory, remaining subjective as it is, for the sake of describing what is really the state of Paradise, the state of freedom. That is why Gurdjieff in the Purgatory chapter starts to talk about the Law of Three. In order to indicate what is there that is and why His Endlessness visits Purgatory, in order to give better understanding what is the Law of Three, because otherwise we still believe that we have to live under the Law of Seven. That is why this Purgatory chapter is so beautiful. Because it gives at times an insight of a possibility of what might be and at the same time describing what is on Earth and what are the processes of a subjective kind.

No, make it very simple, ~~darling~~ DAWN, and come back all the time to this, over and over, making an attempt of making points of objectivity and let it go, even if you know that you would like to have

it continue. Of course, it has to envelope one completely. And it has to become an atmosphere surrounding you, not only as a line, but as a totality of a sphere. But it's so far away, and it doesn't matter at the present time. Because to the extent that I am willing to Wake up, to that extent will I experience the joy of being Awake. Don't spoil it by wishing for something that is not achievable at the present time. One must know the limits. One must be able to measure whatever there is now possible for me at this moment. And never mind what I will be ten years from now or tomorrow. I have no interest in tomorrow. Because for me, if I Wake up, there is no more time and I don't care about it at all. I Work now because the moment is the time for me that is useful.

Dawn: Can I ask another question?

MR. NYLAND: Yes.

Dawn: Last Monday night we talked about emotions and I was a bit confused.

MR. NYLAND: About what?

Dawn: Emotions. I was confused by the answer you gave. You said it was important to experience a full range of emotions. And you said something to the effect of not admitting negative emotions.

MR. NYLAND: I didn't say that.

Dawn: Well, maybe I misunderstood you. Would you mind repe[illegible]?

MR. NYLAND: Ya. No, admitting negative emotions. In the first place here is the difference between the positive and the negative?

Dawn: No, you didn't use the term. You used . . .

MR. NYLAND: Ah. I see.

Dawn: You used terms like envy or hatred or . . .

MR. NYLAND: No, the question is, whenever an emotion -and I don't call it emotions when one becomes too much involved in it, then only

for one purpose, that is, to be able to reach higher than what I am, then I could become emotionally involved in that, because the wish is connected with the possibility of growth. But when one talks about emotions or feelings on Earth, there are, of course, all kind of different intensities in any kind of a feeling and in any kind of an emotion. And I say, the difficulty is always when I become involved; that is, when the intensity of a feeling is so deep, I am lost in it. And also, it requires energy that goes there. And as a result there is very little left for any other kind of a purpose.

Dawn: I understand that, but then how does this jibe with the possibility of experiencing a wide range of emotions?

MR. NYLAND: Because I would like to have the facility of an emotional center, being able to have a much wider range than it has at the present time. In order to build up for myself an emotional world in which certain experiences afterwards can be used for the purpose of Work.

That's the whole reason. I want to develop my feeling center, I said, into the possibility of experiencing three octaves of feelings of which the higher octave goes towards the emotional kind. By emotion now I mean my wish to become what I should be and the relation which I hope could exist in having contact with that what is, I simply use the word, His Endlessness, or whatever is a higher form of Being, as compared to that what I now experience on Earth. The little octave belongs to Earth. And it ought to be a full octave, not just a little bit. A full octave means that all the range of that what is feelingly and partly emotionally possible for me has to be available to me at any one time whenever I meet any person who produces or towards whom I react in an emotional sense. It means that I have to include in that feelings which I now have for my enemies;

feelings that I have now as an experience of dislikes, sometimes becoming angry, sometimes hateful, sometimes what I call ordinary vices, nevertheless requiring a certain form of emotional energy which is expended on Earth.

And the lower octave has to be in touch with that what actually, if I would live there, would give me the chance of being dragged down and to gradually get away even from Earth itself and to, you might say, to swim in that and finally get drowned in the so-called normal emotions. It's a contradiction in terms. I'll simply say, a lower set of feelings. Those feelings that I then -I didn't talk about it at that time -those feelings belong to the realm in which feelings are so closely connected to my physical existence that I cannot distinguish anymore between what is a feeling and what is a wish on the part of my body. If I want to compare the three octaves, the first is definitely physically tinted. The second is feelingly and emotionally tinted. And the third one is intellectual tinted. And as such they belong to the three sub-centers of the total emotional center, particularly when it has full-grown and has grown out into an emotional body, a Kesdjanian one.

So I talk about the whole range of all feelings, all emotions which could be available to man, and would become more available to man the more he grows. And instead of saying that I want to shy away from any kind of a negativity or positivity, it is only when it is tremendously negative or tremendously positive that so much energy goes in that direction that I have no desire even to Work, or perhaps I don't even have a thought about the possibility of Work. I said it, I think, in connnection-we did talk a little bit about suppressing them, and I warned about the absolute ridiculousness of trying to suppress them. Because I think it creates much more of an--a

real psychological ill if I substitute something that I now feel, as, and I want to express it and I don't want to and I might even explode if I put into it's place something else that is equally subjective. And that the only way by which events, feelings or emotions can be useful to me is when I Wake up. Because then the energy can flow in a different direction and it can be used for the formation of an emotional body, which is quite a different affair. And Ouspensky...

Dawn: At this stage we can't do it. MR.N: What? Dawn: At our present stage we can't.

MR. NYLAND: Of course, we can do it, unless you are too much involved. And then it is silly even to think about Work.

Dawn: Well, if it's a strong emotion, you are too much involved.

MR. NYLAND: Yes, and then you leave it alone until it calms down. I think I said something about it.

Dawn: Yes. So we don't suppress it.

MR. NYLAND: No. Let it...

Dawn: We can't work with it.

MR. NYLAND: No, you can't.

Dawn: What do you do, express it?

MR. NYLAND: Yes. Express it. Express it. And it won't requires that you cannot do it, it's too bad. Bite your tongue. Or go out of the door and let it off as steam. No. We are bound by the surrounding in which we happen to live. And if I feel like expressing it, then I find the surrounding where nobody is going to object or when there is nobody. I told you several times, if I felt very hilarious I would walk on Third Avenue and sing at the top of my lungs, when the elevated would go by. Because why have I . . . (laughter) Or I sing in the bathroom when the water runs, because nobody in the house would be disturbed and they can sing to their hearts' content. And why not? Why not yell sometimes - at the dog. It won't do too much

harm. (Laughter) I don't think the dog is oversensitive. (Laughter) Maybe. But then do it at a mouse. (Laughter) I don't care what you take. Whatever it is that is alive in one, I think ought to be expressed, within reason. I'm not going to express my aliveness at two o'clock in the morning when there is some neighbor somewhere who cannot sleep.

So, of course, I always remain with enough common sense. A particular part of you happens to live on Earth. So whatever adjustments as I have to make even in regard to expressing of emotions, either positive or negative, of course, I am determining, more or less, what I can do in accordance with my understanding of the surrounding. But I think within that I have a tremendous world and field. Because, if I don't like the surrounding, most times I can change it by going out in the country somewhere. No, I think that people suppress their emotions much too much in accordance with, I say, bon ton. It's absolutely not necessary. It would be far better if one honestly would say this and that and so forth, I dislike that and that and your scowl on your face and what the hell do you mean by being morose, and so forth. I think it's far better to have a chance to talk about that good nature, instead of trying to criticize them. I think it is silly and utterly ridiculous to try to tell other people what they should do or should not do. And for instance, when sometimes among a group of well-meaning people who want to become Conscious in a hurry, that they would try to tell each other who is bad and what their faults are. I think it's ridiculous, because it doesn't work that way. No one, in a good sense, when he is engaged in something that he is more or less that he is familiar with and that he likes, or that he has built up as a habit, doesn't like to be told that it is a bad habit; because he has perfectly good reasons why he is doing it that way. And you can assume then when it is being told to him, he is unconscious. So, of

course, he reacts in the same way.

No, to allow a person to be whatever he can be. And if it is a little bit selfish and they step on your toe, you say, thank you very much, don't step on my toe. If you can, and in most cases, of course you can, and the world will go on with all kinds of expressions of negativity and positivity. And I would almost say, what of it? But if I wish to use it, that's another question. If I consider it, something that belongs to me as a form of my behavior, an expression of my personality, then any kind of an opportunity in which I can become aware of that kind of a state of myself will help me to be Awake and will then at that time create a little 'I'. That's my sole interest. I have no interest in developing my particular emotional cneter until it has three octaves, unless it can be used for the purpose of further growth. And if I say that I want to enlarge my world, it simply means that whenever this little 'I' can come back and take part of my life, that there are more than enough facts and data available, so that the little 'I' actually has something to do. Who wants a narrow-minded kind of a person when he wants to become a man of the world? After all, it is not even this ordinary world that I want to become a man of. I would like to become a man belonging to the planetary world. I would like to live in a solar system that I really can understand what is taking place on the Sun. I want to know what my mind is capable of, when it could become conscious. And all of that means that it is in my ordinary limited existence of an unconscious state and I'm only half-way through. That, of course, I'm interested in developing the potentialities with which I now, partly I know it and partly I hope that I become more and more ware of what is possible for me. It's quite logical, and in that sense accumulation of data, emotionally, intellectually, physically, all of

that has to be there in order, sometimes I would say, in order to oil them all up so that they can function. I don't want any dead wood. I don't want any sawdust. I don't want decay. If that is there, it can be slaughed off up. If there is something I don't need anymore, I eliminate it. Why should I waste time, if time is precious? Why should I indulge in all kind of negative emotions when they don't lead anywhere? When they have to do with the consideration of other people and take forms of jealousy and hate and all the rest, when I cannot profit by them. But, if I can profit by them, by making the machinery of my emotion more oiled up so that it actually can function. Logically I wish to do the same thing with my mind. I want to have my mind to be at my command any time, so it is there and alert and can actually function and not have all kind of pockets in it, that it here and there, it is impossible even to reach it.

A man, in order to become a Harmonious Man, first has to be a man of his own little world in the way he can be and behave and without shirking any difficulties, if he allows himself to be, within reason, a good companion to other people. That is really one of the fundamental things that I start out with. I want to become a Man and I start by remaining unconscious, but accumulating facts and data which more and more become of value to me. If they're of not value to I don't care about them. I have to throw them out, because why carry this ballast with me? It's already much too much when I over-eat. So why feed my feeling and my intellect with too many things that are afterwards proved to be useless. But, of course, I don't know all of that in the beginning. I have to start. That is why I start questioning all the different things that have been laid onto me and are called education. I gradually will try to get rid of it if it's no

good, or I affirm it, because it is of use. And it -- dependent entirely on the measure that I will apply, I will say, that is of use to me for the hereafter, so I want to take it with me when I die. That's a different kind of a question from just indulging in a little bit of emotion. That's why I say the ? the upper part of that, of course, is of much more value to me, because that has to do with my relation towards God. And of something that is not human anymore and I hope that ultimately it will be given to me to have that kind of a wisdom, really to exist as a man ought to exist and to become like - I cannot define it, because how would I know? I am not God and I'm not there. At most I dare to hope some day to kiss his hand or to kiss his feet. And for the time being, I expect that under the grace of that what is endless for me, that I will start to realize a little bit what might be for me my own infinity.

No, don't misunderstand me, because I'm not at all interested in reducing a person's activities. But he has to develop common sense with it so that he's not a fool. When I say he has to utilize his energies that are available, or whatever talents may be at his disposal, in such a way that whatever his mind can understand or whatever his feeling knows, also knowing that what is right for him, that he has to do it. And to give it full swing, but not to be idiotic and stupid about the misuse of energy for which I am responsible. Naturally not.

¶ What is the what is, you might say, the criterion? I start to judge what is becoming to me as a Man. That is my judgment. I look at the conditions in which I live. I look with whom I associate. I see what are the friends. And I see to the extent that I have to spend my time with them, to what extent I have to spend it or not spend it. And to what extent I even feel that I can close up in the presence of some-

one who is just using up my time and energy and perhaps at the proper time I will tell them to shut up, because he has no business being here and interfering with what I consider my own life. But it is far from closing myself up. It is opening the door to all kind of possibilities, not knowing and at the same time using my brain enough to know that I won't make a mistake so that I will be burned permanently. This is always the difficulties that I will run, that because of my desire to investigate all things, at some time I will come a little bit too close to the stove. And it will be just too bad if I take too much LSD, and after some time I find myself with a deteriorating kind of a brain and blood vessels that don't function any longer. It will be just too bad, but that is the stupidity. There's a lot of them at the present time, not knowing what dangers are involved in all kinds of nonsensical chemicals, which only work from a research standpoint, but not for ordinary man. But what does one do? Follow the line of least resistance. And simply do what someone else tells you, because you're ashamed if you don't do it and they will laugh at you; so of course you conform. And you become a very lovely example of the five and ten cents store, standardized articles, including writing according to what is this particular system that they have to use for lettering?

A person has to become free. He has to develop whatever are his potentialities. He has to know what he can or cannot do. And in that sense his emotions are going to be for him the driving force for the rest of his life. And it will have to be the means which will tell his mind what to do and to functioning intellectually correctly and also it will have to be the force by which his ordinary physical body will have to manifest itself. The central point is, of a man as he is on Earth, is his feeling center and his responsibility is to purify it and to make sure that that whatever he feels he is entitled to

feel, and then the feeling becoming purer and purer; that is, freer and freer from all kind of extraneous ideas and all kind of extraneous necessities of expression - that one really can come to a point of having an emotion without any fringes around it and any kind of an idea that it ought to ~~makes me~~ be expressed physically. Real love instead of being in love. This is where the problem comes in. And we don't know it because we are so completely vain about it. And we still love our own bodies so terribly much. But to develop it emotionally so that he can really experience emotion. That what he wishes to hope for someone, to create, to enable a person to create conditions for the love of the other one so that the other one can grow, to the extent that they ought to grow - not to the extent that they become part of me and grow because I wish them to grow so that I can like them. That's why Gurdjieff talks about love of animals. Because there is nothing you can do about an animal to make it grow in a certain direction if it doesn't want to and it is not in its nature. You can domesticate it a little bit, like a dog; but a real animal, that is you cannot tame. And still you want to provide something that ultimately, out of that wild horse, something can come that will really conquer the Earth. Try it with animals. Try it with young children. Start. That is a beautiful, beautiful period until unfortunately they get spoiled and then you've got a lot of troubles. And then try for oneself to become like a child. Try to see what one can be really within oneself by means of objectivity. This is the self when I talk about self-remembering. And that then I have something that I then can educate and that I can make behave and form, in accordance with rules that belong to an objective world.

That is the creation of man. And that is what will give him the chance of developing his real love for that what starts as a little

'I'. And he tends to, he is tender towards. He makes it. In conditions, he creates and he feeds it with whatever food he thinks is necessary for develpment of something that is so ephemeral in the beginning and so absolutely sacred. And something he doesn't know what to do really. And he runs around like a chicken without a head, because he doesn't know how to educate it; he doesn't know how to provide conditions for it. And it is with fear and trembling that at times one looks at one's little 'I' and says, are you still there and are you happy and are you satisfied? Do you want to stay with me, 'I', the way I am, do you wish to help me afterwards? I pray to God then that such a thing can remain in existence and that I will have the wisdom to continue after the creation to form it and to help it to grow into its full-- into its full freedom. That is Work, because this engages one emotionally and this produces in one a real desire that I want to grow up and that I wish with all my heart to grow up in becoming a Man, and being a Man and doing that what is becoming to a Man, so that I then, in my manifestations, really be what I should be as a Man, among others, whatever it may be.

But, of course, I start with small things, naturally. Who am I? Nothing else but a little stick _____ on the surface of the Earth. And I must know it, because otherwise, if I don't know it, how will God know it and how will He ever find me?

But you see, this is Work again and again. [redacted] Let up from different angles. And we usually end up a little religiously and then it looks as if, again I say, as I am preaching. And I'm not preaching to you at all, you know. I really do not care about that kind of a thing. All I wish for you is to be alive, to really to live in accordance with whatever your capacities are and whatever you have to get out of the way that prevents it from actually living. And to

have that kind of a freedom and that kind of a possibility of prayer towards that what you believe in or something that can help you ultimately. And call it God if you want to. It doesn't matter what you call it. His Endlessness, His All Father Maintainer or whatever there is that we believe as something that exists in the Universe as a whole and that which we, poor people on Earth are a part of, but nevertheless that which is within one, as one's Magnetic Center, that is the quality. How to uncover it. How to dare to. Sometimes to show it, or to dig deep enough to find it. And then when you are, and when you do find it at times, you don't even know what to do, because you turn your back towards it. You don't dare to look. You do not know sometimes about some certain feelings that you might have, because it seems as if you will be destroyed in the presence of it.

Anyone who wishes to create sometimes stands in awe for certain things that he has created and not knowing what in him created it. Every once in a while a person has such experiences in ordinary life, not knowing, I say, trembling, because he really is incapable of even experiencing. And still he can live through it and afterwards he will remember, that was somehow or other God passing by. In prayer sometimes. In silence. In certain forms of meditation. In aloneness. Or perhaps as a result of suffering of that what is problem--problem that you cannot solve. But you keep on going because ultimately your wish, your intensity of a wish to grow will finally result in growing and then growing in the right direction, even if many times you make a mistake.

Now again, read and think and feel. And bring questions about your inner life. We talk about that. Not the rest. It follows. Never mind. It's good enough to become an object for observation. But that what really counts is that what is really you, within.

That what is, if you can find it, is unchangable. That what is within you that is ~~since~~ permanent, on which you then can build a castle up in the air, and from there ultimately you can fly to the Sun. Build a tower. But not with misunderstanding, (with labor. ? A Babel ?) But build a tower like a ~~stophold~~ scaffold, trying to help support the building of your Soul. And use that what is this ~~stophold~~ scaffold as a means. Like your emotions become a means ultimately to develop a Soul within yourself, which Soul when it has been full-grown will be able to be Awake and because it is Awakening will be able to recognize His Endlessness in all forms of finiteness.

So maybe we'll see you next week. Have a good week, all of you. Good night.

END TAPE

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